821 what they mean by maboya). That is why they say laf'koua noquam th
the eating of the moon; laf'koua vicou the eating of the sun. When
821 one or the other[1] occurs, the women and young people dance all night,
535 and once they have started to dance they dare not quit before day.
They do not sing at all during this dance, but from time to time
utter doleful cries. During this gloomy silence, there is a girl or
woman who rattles little pebbles in a gourd and sings alone. The only
reason they have for this sad dance is that their food in the ground
would die without it.

In their dances, those just mentioned as well as others of re-
joicing, they do not hold each other with their hands, but each dances
alone. They put their feet together and jump, a little bent over,
putting one hand on their head, and the other on a buttock, and change
them constantly. This dance tires them so, that finally they are
completely exhausted.

785 Among their superstitions they have none more rigorous than their
fasts, and as they fast for several reasons and at different times, we
shall speak of each in its place.

805 Let us say here what would not be more appropriate elsewhere.
They calculate their year by the course of the Pleiades, which they
[821] call siric. They know several stars and know approximately when
802 they will have rain or wind. They count no higher than five; if they
have to say ten, they say: all my fingers. If twenty, they show
their feet and their hands, and they would not know how to say any
more.

CHAPTER IV

Their Ornaments

241 Our Caribs never wear clothes, neither men nor women, except
for a few chiefs when they come among us. They do not even cover
their shameful parts. This is contrary, nevertheless, to the custom
of the savages of the mainland, [54] where both men and women
have a sort of cotton band covering what nature is ashamed to show.

302 Men and women wear their hair long; at the front they cut it half-
way up the forehead and let it hang in the style of a little girl.

[1] [i.e. An eclipse of the moon or sun.--Analyst]

301 All the women and girls, except the slaves, wear a sort of cotton
291 hose which is woven onto the leg itself from above the ankle to the calf of the leg. This is extremely binding, especially when new. Above the calf they bind another band of the same material, also woven onto the leg, so that the calf is bulged from both sides. At the bottom of this hose is a border or hem two or three fingers wide made of reeds, or, like most of them, of tortoise shell. When this hose is new and wet, it hurts the women. They are careful to coat it on the outside with oil and annatto so that water will not penetrate. They wet themselves as little as possible. When they embark in
481 canoes, their husbands carry them. But you would never guess how they cross streams without wetting their legs. She who has the biggest or least uncomfortable hose, or even a man who has none, takes a woman by the feet and pulls her along after him or her while the one with the tight hose follows propped against his or her behind while walking on her hands.

[57] CHAPTER V

The Foods They Eat

242 I do not think there is a nation in the rest of the world which eats less well than this one, although they have here the means to eat well. But what is the difference since they are healthy, fat, and robust without these delicacies.

[231] They do not keep cows, sheep, goats, nor pigs, and they never eat them at home, although there are a great many pigs on Dominica; neither do they eat fowl, chicken eggs, butter, cheese, milk, oil,
[263] or fat. They salt nothing when they eat among themselves. When they visit us, they eat almost anything, although those who have children abstain, as we shall see in the next chapter. At home, they eat tortoise and white tortoise eggs, but not the yellow ones, certain
252 birds, and crabs. They never cook well what they eat, especially the crabs. They cook the birds whole, after having burned the feathers, on small sticks arranged a little above the fire. Once cooked, they wrap them in leaves and smoke them. When they are ready to eat them, they hollow them out and boil them in manioc juice with

216 harangues concerning their valor, as night fell they were reeling and their eyes rolled in their heads. They began to sing and dance and howled with such fury and hatred that I was completely terrified. [216]

If there is anything capable of saddening the Caribs it would be not being able to kill an Arawak, because they can neither become [507] captains nor be respected except by this feat towards which all their thoughts are directed and channeled. [317] The Arawaks are their chief enemies towards whom they are relentless and for whom they want to be living tombs (i.e. whom they want to eat alive). I think that when they catch them they do not change their attitude; they enslave only the women and children. [223] They call Christians 291 disguised enemies because our clothes are not so well-fitting and natural as their own, for they are as naked as the hand. All of them are naked, men and women, old and young, without being embarrassed by their shameful parts which are no better concealed than the rest of them. [223] When they see a sailing ship off Marie-Galante they utter a loud, high-pitched scream to warn those who are in the carbet. [125]

411 The boutou is the club of the Caribs which serves them as a sword. It varies in length according to the man who carries it. If he is a captain he carries a very thick and long one, and if he is an old man it is of lesser size, and so forth. The wood of which it is made is so hard and so heavy that it sinks in water like iron. Judge what kind of a wound it makes when a man is struck on the head by a powerful Carib. However, I have seen one who was struck but not killed, and having recovered he became insane. [94] The Caribs bring large oyster shells from South America which they crush into a powder and fill the carvings on their clubs. I don't know what ingredient they mix with it to make it hold fast. [436] The clubs have small carvings [531] which are not displeasing. [267] Men fasten stones, as long as sharpening stones, at the end of their clubs and here they rattle, making a sound like fighting crickets. [445]

252 415 The great earthen pots in which the Caribs make their ouïcou are called canálli or canari. The ouïcou which has fermented is sifted and put into pots called chamácou and taólotta. They are filled and put before guests instead of ordinary pots. Such great pots may hold the volume of twenty to thirty ordinary pots, or they may hold less according to the number of people served. The roûara pot is used to cook sweet potatoes. The iáligali pot is used to roast fish. There is a fire underneath and it has no bottom, being placed on some stones. In order to have some draft it is narrow at the top. Some little sticks are placed across the mouth on which they put fish which cooks slowly, the heat being retained within the pot. [107] They use three rocks to support a pot when they put it on the fire. [350] The boutéicha is an earthen jar. [94] The boutalli has the shape of a dish on which the French women dry their collars, and they have retained its name. It is made of baked earth and is placed on three rocks at a height from the ground of half a foot or more, with a smokeless blaze underneath. Having warmed it up, manioc flour is poured on it and cooked. This is the Carib oven. [93] They cover the mouth of a pot when they burn gum under it to blacken it in order that the smoke sticks to the vessel. [62]

The Carib grill is made with four forked sticks planted into the ground with traverse sticks across. It has a great fire underneath. The Carib word for grill is arîbelet. [52]

9. Dress and Ornaments

291 If their nakedness is shocking, their carefulness prevents as much as it can the unruled movements of a corrupted nature from appearing. Furthermore, they have a belt at the level of their kidney which hangs around the front. They attach it with windings around the prepuce [304] which is not circumcised, although some people have hinted they were Jews. They do not crudely perform indecent actions in front of people; this is not what some people, cruder than the Caribs, attempt to make us believe. I should say for their honor, and to make the Christians ashamed, that I have never seen them perform a shameful action in front of people. [227]

301 hair. It reminds one of a French comb. [180] They wear a well-made cap of reeds around which feathers are attached in the shape of a crown. It is most proper that these beautiful feathers are arranged here. [310, 401] The Caribs wear a necklace made from clear and almost transparent fish bones. This ornament is almost always worn with a caracoli ornament. [268] The women wear a large sash made like a horse's barb when they go to feasts, and from the sash hang tassels and little bells which make a sound which harmonizes with their dancing. [267] The women wear imitation green stones as ornaments but they do not prize them greatly. [346]

291 There is a cotton band four fingers wide which covers the shameful parts and is called nioüaicouli or in the women's language nórere. The Island Caribs never wear them and go entirely naked. [23] They have a small double cap made of oüalloman reed with cachibou leaves between the two layers. They are used by some of Caribs at sea, or to protect their heads during showers, or against the rigors of the sun. They do not often wear them. [285]

301 The leggings of the women are called echépoulou. They put them on their own legs, and they are so firmly tightened that they cause the calf of the leg to swell. When they paint their husbands red they always rub their hands on their leggings, so that they finally make them stiff. The leggings shrink when they become wet. To avoid this accident I have seen a girl walking on her two hands, which were stretched out behind her back, when she crossed a stream and her mother carried her two feet. The mother looked like a peddler pushing a wheelbarrow. At that time it amazed me because I did not know the cause of this mystery. The end of the legging extends to the ankle and is surrounded by a round edge which is pliable and does not hamper. The echépoulárou is the garter woven in the same way as the leggings which surrounds the upper part of the calf. The wives of the Caribs consider these leggings to be the most beautiful of their ornaments and the most unquestioned sign of their [567] freedom. This is the reason why they never allow any slave woman to wear them. [197] The men do not have corns on the feet because they don't wear shoes. The women do not have corns on their feet because they don't wear shoes either, but they do have them around their ankles where the leggings end, because the leggings bind them [752] strongly there. To get rid of these they take the second bark of the hamàtta which they slip under their leggings and this cures them. [87]

778 it wants to drink and puts it back afterwards. No one may go or dares
825 to go and see it in its cavern unless he has fasted for three days and abstains from his wife. Otherwise he should not be able to see it, or he would be in danger of being bewitched by it, that is to say, killed.

2. Clothing

291 The Caribs go entirely naked without shame, the women as well
301 as the men. I have scolded a captain for this but he only answered:
[302] "That no good for France, good for Carib." They use urucu [rocou; body paint] to redden their bodies which would otherwise be the color of olives. The women sometimes have a kind of legging which extends from the knee to ankle and which they consider to be fashionable. Men and women wear, when they have them, necklaces of glass beads or crystal, or small, well-matched bones.

There is a man whom we called the Pilot who among them is considered to be one of their foremost captains and is an old friend and loyal to the French. When this man came to visit the governor he
[292] wore a hat on his head as a sign that he was beloved and esteemed by the French. The others were as bare-headed as they were naked.
302 They bound their hair, which was not too long, behind their head, and passed through it feathers of the aras [macaw?], flamingo, and other birds. These feathers hung from behind, and they also fastened in the same place some trinkets in their manner. They had plucked their beards. Arlet, a brother of the Pilot, and himself a captain,
[301] had some small pieces of brass hanging from his lip, chin, and nose.

3. Occupations

562 Women are unhappy and are treated as slaves, for it is required of them to work in the gardens, tend the family duties, and do everything except go to war, fish, or hunt. If there should be large trees to fell the husband will sometimes take the trouble to do it. They
[695] have many wives, whom they take and leave as they wish. They treat them very badly and sometimes kill them, having as a people
674 no justice and no superior authority. Each one does as he wishes and
542 is acquitted of the most horrible crimes if he says that he was "drunk

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

342 Men slept in this structure; they and the boys ate, worked, and passed the time of day there. Women, however, entered only to serve the men.

Women's houses were each about half the size of the carbet. Their construction was the same, except that each had only a single doorway and was provided with a reed partition separating the room where the women and children slept from the kitchen.

The storage platforms were built on piles and roofed, but open on the sides.

352 **Household furniture.**—Mats were used to cover the doorways of the houses. Within, hammocks were the chief articles of furniture (pl. 93). Made of a network of cotton thread, they were 6 feet (1.8 m.) long and 12 feet (3.6 m.) wide. The ends were tied by cords to two posts in the wall of the dwelling; often the cords extended along the sides of the hammock as decoration. Some hammocks were painted red or black. They had a small packet of ash at each end, which was believed to make them last longer. Small wooden tables and stools were used in many houses; some had cabinets in which to store weapons and utensils. The rafters also were a favorite storage place.

[484] When on canoe trips the *Carib* made temporary shelters by erecting posts, to which they attached hammocks, covering them with a roof of palm leaves.

DRESS AND ADORNMENT

291 **Clothing, hairdress, and toilet.**—Like the *Arawak*, the *Carib* had no clothing except for a small cotton apron worn by women over their genitals (pl. 93). In historic times this was ornamented with beads. Every 302 morning men washed themselves and sat in the carbet while the women combed their hair, anointing it with oil, and painted their bodies red. The women then dressed themselves in the same manner. The paint, urucú (roucou), was made by mixing oil with boiled and ground seeds from the bixa plant. It was brushed over the whole body, partially for decoration and partially as a protection against insects. On ceremonial occasions men also used black paint made from genipa; they had their wives paint it in streaks over their faces and bodies, using tiny hair brushes.

[332] Rich black hair was considered a sign of beauty. Both men and women wore it long, cutting only the part above the eyes. They let it hang free or sometimes bunched part of it on the back of the head, tying it with a cotton cord and decorating it with tail feathers of the macaw (arara). Only slaves had their hair cut short in the *Arawak* manner. Men plucked their beards, which they considered a deformity.

304 **Deformation and scarification.**—A mother flattened both the forehead and the back of her child's head. The *Carib* pierced the ears, nasal septa, and lower lip for the insertion of fishbones, feathers, stone pendants, or pieces of wood, stone, or shell. They used the latter only temporarily,

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13
(1650-1700)

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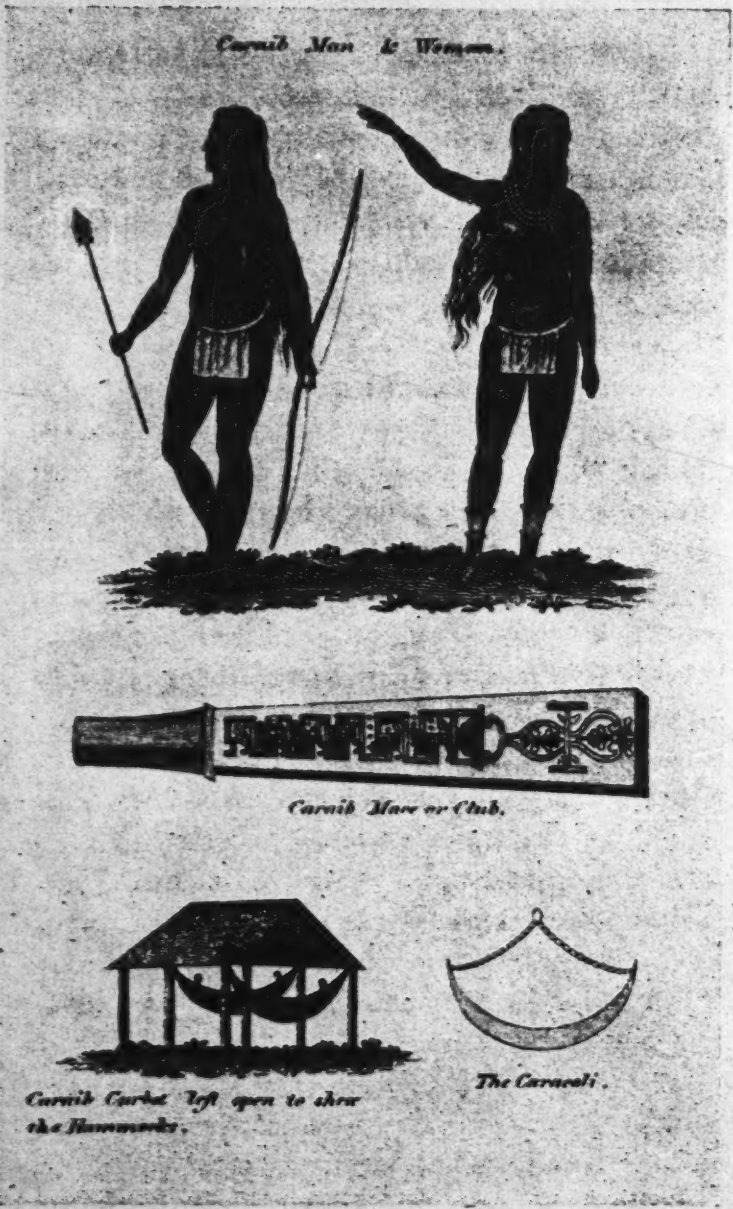

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PLATE 93.—Carib Indians and artifacts. (After Sheldon, 1820, pl. 13.)

[p. 564 A]

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13
(1650-1700)

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PLATE 98.—Carib descendants. *Top:* Carib house and basketmakers, St. Vincent. *Bottom:* Carib houses, Arima, Trinidad. (After Fewkes, 1907, pls. 8, 7.)

[p.564F]

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

765 The belief in the "uncanny" quality of the newly dead as well as of the newborn and yet unnamed child is very widespread. Whatever its origin, the local priests condemn this ceremony; and several have assured me that there is nothing in the Christian religion to justify it.

526 Until recent years a type of wrestling was much practiced by the Dominica Caribs whenever they were drunk or quarrelsome. I have never witnessed it personally, but from the accounts of all those who have, it seems to have been more in the nature of a sporting contest than of an aggressive attack.

Childhood: Games and Pastimes

000 Fred Ober wrote of the Carib children of Dominica in 1877 that they should be the happiest on earth because of their freedom to play and wander naked among rocks and river pools. Perhaps. But children the world over are usually happy as long as they are well, and rarely appreciate relative advantages or disadvantages. The street urchin of our own lands takes the "slings and arrows of outrageous fortune" as much for granted as does the pampered darling of wealthy parents his movies, candy, and other luxuries.

291 One may still find Carib youngsters clothed as nature made them
177 running around and about their homes. This does not mean that they never wear clothes, but merely that dressing is to them what dressing up is to our children. The school has come to Salybia since Ober's time, and although few of the present generation of young Caribs have learned anything of value to them there, they have come to regard the everyday use of clothes and shoes together with the talking of broken English as marks of especial superiority. Can we blame them? The Negro policemen who have established themselves in the reserve despite Carib protest, the Negro storekeeper in Marigot where they run errands for their parents, their own Negro schoolmaster—they all do these things, and who shall deny that such august personages are their Carib elders' superiors in authority, wealth, and knowledge of the world?

855 Undemonstrative as they are, the Caribs show a great deal of affection for their children, and an almost equal reluctance to discipline or punish them. In consequence, the children do pretty much as they please, and neither eat, sleep, nor bathe at regular hours; but get their whack of coffee, rum, or whatever else is going. Like other young people brought up in the tropics, they seem apathetic when compared with those of northern climes, and will often sit quiet and idle in a corner for hours rather than bestir themselves to go out and play.

857 Even their games are usually of a sedentary order. In "pick-up," a game common to several parts of the world, the players squat opposite

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

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[p. 159-A]

Basket making.

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

; in shape they are robust, well-formed, with
142 small hands and feet, in color decidedly light, and some even fair, their complexion being of a yellowish cast. They make canoes and woven baskets, after the manner of the aborigines, are skilled fishers and sometimes hunters, and are altogether trusty and superior in many respects to the blacks.

● 291 Several writers have described the Caribs during various periods in their history since coming into notice, but I will select from them one who wrote about two hundred years ago, whose pages bear every evidence of honesty and authenticity. At that time the English were mainly in possession of the islands. He says: "They go stark naked, both men and women; though the Christians have conversed very much amongst them, yet have all their persuasions to induce them to cover themselves been to no purpose. . . .
302 They change their natural color by dyeing their bodies with *roucou*, which makes them red all over. . . . They also
301 adorn the crown of the head with a little hat made of bird's feathers of different colors. . . . They bore their ears,
304 nose, lips, for the insertion of ornaments. . . . About
301 their necks they wear necklaces made of the bones of their enemies, teeth of agoutis, etc. . . . On great occasions, they wear scarfs and girdles of feathers. . . . Their most valued ornaments were gorgets of copper, obtained from the Arrowaks by plunder, crescent-shaped and shining, and
[428] these are, most frequently, the only possessions they leave their children at death. . . . They wear cotton cloth and
291 can dye it in various colors, chiefly red; they had hammocks when found by Columbus. . . . They made fine
323 pottery, which they baked in kilns, and also wove fine
[341] baskets. . . . They cultivated their land in common. . . .
766 They buried the corpse of a chief, or head of a family, in the centre of his own dwelling. . . . Their heaven seems
775 to have been a sort of Mohammedan paradise of houris and harems for the brave. . . . They raised rustic altars,
600 placing upon them fruits and flowers. . . . The Caribs have

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

the Caribbees," so that I will not further quote, than to point out that he says:

"The difference in the language of the two sexes is more striking among the people of the Carib race than among any other American nations. The pride of the Caribs led them to withdraw themselves from every other tribe, even from those with whom, by their language, they have affinity." It may be added, however, that this difference of language as between the sexes, among the Caribs, was supposed to have its origin in the fact that the women were of the Arawak tribes, captured by the Caribs, while the males were killed. "Among the true Caribs," says Im Thurm, "a two-inch broad band of cotton is knitted round each ankle, and just below the knee of every young female child, and this band is never removed during life, or if removed, is immediately replaced. The consequence is that the muscles of the calf swell out to an abnormal degree between these bands," etc. This peculiarity, of the swollen calf, was noticed among the Caribs by the first discoverers, in 1493. "Every man wears a long strip of cloth between the legs and fastened to a belt, and the women a short apron, tied by strings around the waist. This apron is usually made of beads or of bright-colored seeds, in conventional patterns . . . The men also wear a necklace of white and shining peccary teeth, as well as an armlet . . . They paint their bodies and pull out all hairs not on the scalp. . . . For staining their skins and hammocks, the men use *faroah*,—the deep red pulp around the seeds of the anatto (*Bixa orellana*),—as when first discovered. As ornaments, the true Caribs wear crescent-shaped nose-pieces and ear-distenders, as well as lip ornaments, crowns of feathers, feather ruffs, and short mantles of woven cotton ornamented with feathers. The women are less given to ornament, except that they wear great girdles of beads and bright seeds, etc.; and as a tribe, they are not prone to wear European clothing, save as single garments, occasionally, and beads. . . .

000 mountains surround narrow ravines, where spring water trickles. The
137 country is almost entirely wooded; it is virgin forest in all its vigor, and the most varied species grow there side by side; the imposing silk-cotton tree, Eriodendron anfractuosum, the large-leaved chestnut tree, Sloanea massoni, the logwood tree, Haematoxylon campecheanum, the mahogany tree, Swietenia mahogany, the anatta-tree, Bixa orellana mingle with palms of all sorts, gigantic bamboos and a multitude of arborescent ferns. All these trees are interlaced with endless lianas, and in their midst, giant like, rise splendid gum-trees, Dacryodes hexandra, from whose trunks one can cut an entire canoe.
491 The district is crossed, at some distance from the coast, by a road which is well-defined but not practicable for carriages, which is part of the road which makes a complete circuit of the island. In the part which crosses the Carib territory, one /135/ finds a few paved sections,
132 which date from the French occupation. The climate is humid and it rains frequently, even during the dry season. The temperature varies between 25° and 32° C., but the ocean breeze moderates the heat at all times and in the mountains there is always a certain freshness.

144 This part of Dominica is today inhabited by about a hundred
161 Caribs of pure stock and about 400 mestizos, who have some black blood.

142 The Carib is of medium height, but has fine muscles and is strong; the women are noticeably smaller than the men. Their eyes are black, comparatively small and somewhat set back, the cheek-bones prominent, the teeth white and well-set, the hair black, straight,
[302] shiny, quite long, but generally cut amongst the men; the latter are usually beardless, although some have, nevertheless, a short moustache. The skin is quite light or tends to be somewhat brown, but it is no darker than that of Europeans who live in the open in regions
291 where the sun is very hot. Formerly the Caribs were completely
302 naked and it was their custom to completely stain their bodies red
[75] with roucou (1) diluted /136/ with carapat oil, which protected them against insect bites,

[824 386] 1. Roucou or rocou, from the word urucu used by the natives of Brazil, is the word for the grains of the roucou tree, from which they extract a red dye. The roucou tree, a shrub of 4 to 5 meters in height, is very common in the Antilles.

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4. Carib woman of Dominica (face)

5. Carib woman of Dominica (profile)

241 against insect bites, but which gave them the appearance, as many [362] travellers reported, of a boiled crayfish. Later their dress consisted, for both sexes, of a cord passed around the body, holding a loin-cloth smaller than a pocket-handkerchief. The men and the young boys [412] always wore a sharpened knife between the cord and the thigh. Today the surviving Caribs lack picturesqueness; in contact with the white [177] and black creoles, they have taken over their clothing. The men wear trousers and a shirt; the women wear a long dress of a light color, similar to those in which the negresses dress. Like the latter, their heads are covered with a madras kerchief. Only the children of both sexes go about clothed in a short shirt or completely naked. Former- [304] ly it was the custom, shortly after birth, to deform their heads by flattening the skulls by means of a small board.

301 The Carib women do not actually seem very coquettish, and wear few ornaments, though at the time when the roucou was their only piece of clothing, they did not neglect ornaments; they adorned themselves with necklaces, and bracelets, and at adolescence they wove for themselves a kind of legging which they wore around the leg between the calf and the ankle, and which they never took off. Even the men adorned themselves, on important occasions, with metal ornaments called caracoli, which they wore in their ears, nostrils, lower lips, and on the chest, not to speak of the black stripes which they sometimes painted on their faces and bodies or the multicolored plumes with which they adorned themselves.

157 The Caribs are not very expausive and melancholy is the basis of their character; their faces bear the mark of sadness and disdain. They are vindictive, and never forget their injuries, and are particularly formidable when they are under the influence of alcoholic [273] drinks (1), for which they have a great weakness. Cherishing their

1. Before the Europeans brought alcohol to them, they made themselves a fermented beverage, called ouycou.

independence above all, servitude is distasteful to them and they do not wish to lose their liberty at any price. /137/ Merciless toward their enemies, they are kind and generous to their friends and are 462 very cordial in the exercise of hospitality. Of an unconcerned disposition, the men spend entire days in doing nothing, asleep in their

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7. J. B. Corriette, Chief of the Carib District

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8. Half-breed woman - Black Carib

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

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A FAMILY of CHARAIBES, drawn from the Life, in the ISLAND of St. VINCENT.

Fig. 5 – A Carib family, drawn from life, in the Island of St.Vincent (From an early engraving).

[opposite p. 523]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

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Fig. 6 – Contemporary Carib types from Dominica (Reproduced from sketches by Hester Marwin). [opposite p. 530]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

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Fig. 8

[252]
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Fig. 9

HISTORICAL ETHNOBOTANY IN THE ANTILLES. — Fig. 8 – Collecting papayas, *Carica papaya*. — Fig. 9 – Grating roots from the cassava plant, *Manihot esculenta* (Both figures reproduced from Rochefort, 1665).

[Opposite p. 538]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

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Fig. 29

Fig. 30

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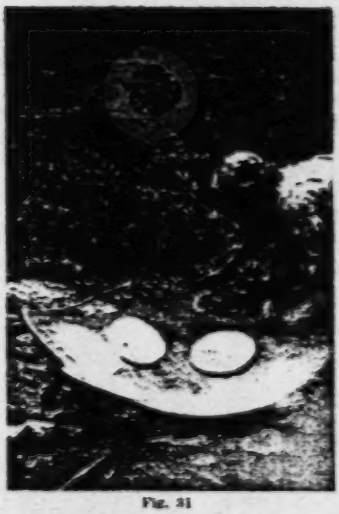

Fig. 31

Fig. 32

Dominica Carib plants. — Fig. 29 – A kitchen mortar and pestle in use at Salybia. The mortar is gommier and the pestle is made of bois d'inde (*Pimenta*). — Fig. 30 – A trough or « canoe » made of gommier wood for holding grated cassava roots (*Manihot*). — Fig. 31 – Making cassava cakes on a griddle. — Fig. 32 – Flowering twigs and foliage of the mombin, *Spondias mombin*, a tree supplying an edible, date-sized, acid fruit utilized in several ways by the Island Carib.

[Opposite p. 579]